

THE SHEKEL

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*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*

VOLUME XLII No.6 NOVEMBER-DECEMBER 2009



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EDWARD SCHUMAN, EDITOR

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President's Message

by Mel Wacks

J. J. Van Grover was a good friend and colleague, as well as a great friend to Israel numismatics. He will be missed and probably will not be replaced. In behalf of the AINA Board and AINA's members, I offer our sincere condolences to JJ's wife Lydia, his children and grandchildren.

I want to thank the over 125 members who took the time to fill out our survey – it will help us to serve you better. A random drawing selected B.S. of Akron, Ohio; E.G. of Tempe, Arizona, B.U. of Albany, New York; and I.G. of Tarzana, California to receive uncut sheets of Golda Meir banknotes. Congratulations to all!

Almost everyone indicated that they enjoy collecting the annual AINA medal. Next year's medal is a Holocaust remembrance that I think will be one of the best designs in this series. The American Israel Numismatic Association issued its first membership medal in 1973, and every year since a new token has been given free to each member. Complete collections are very scarce. If you are missing any, let us know and we will see if we have them in our inventory. The cost will just be a few dollars each.

Many of you indicated that you purchase coins from dealers, in addition to buying from the Israel Coins and Medals Corporation. I urge you to consider doing business (buying and selling) with our advertisers, whose support of our organization is greatly appreciated. And we also appreciate those members who don't collect, but enjoy reading *The Shekel*—many saying that they read it cover-to-cover.

I am happy to say that the comments we received were overwhelmingly positive. The following are some samples: "*The Shekel is just great,*" S.R. of Cleveland, Ohio; "*Articles are fun and informative,*" L.E. of Mahwah, N.J.; "*I like the personal touch of The Shekel very much,*" T. Herrmann of Radolfzeil-Böhringen, Germany; and "*I devour every issue,*" P.N. of Vernon, Vermont. We all thank Ed Schuman who assembles every issue of *The Shekel* with love and care.

Happy Collecting,



The Editor's Page

By Edward Schuman

Before the New Jewish Year occurs, my wife and I have always gone to the services in our Synagogue. During the prayers, on Yom Kippur Day there is a special service called Yiskur. The doors of the synagogue are opened wide so anyone who wishes to recite the memorial prayers are welcome. The service enables one to remember those relatives, mothers, fathers, brothers and sisters who have left this world.

But there is another paragraph in the Yiskur service in memory of friends and the thoughts of AINA members crossed my mind. I remember Morris and Lena Bram who along with Edward Janis and myself were the founders of the organization. As Morris was retired and we were not, he became the president. Yitzak Avni, the late director of the IGCNC was extremely helpful in getting our organization started. Irving Rudin was an attorney who assisted the organization on legal matters. His son is still an active member.

I remember Sylvia Haffner, who wrote the first book on Israel Coins and Medals and acted as secretary and treasurer until she passed away and Florence then took over for the next fourteen years. I remember Jack Garfield, who worked tirelessly at the conventions. I remember Sidney Olson who contributed much to AINA. Harry and Jean Pollokoff were Moe Weinschel's convention volunteers. On one Israel Tour they forgot their bathing suits when we were at the Dead Sea. No matter, they went into the water in their underclothes and we dared not laugh. And who can forget Julie Turoff for his devotion to numismatics, education and the organization where he served as secretary for many years.

And now it is J.J. Van Grover, who for over 50 years was the AINA spokesperson at every coin show he attended. JJ was always praising the organization, always made you laugh and Florence and I spent many hours listening to his stories while traveling together on the tour trips.

Who will replace these valiant and noble people? It seems the following generations are just not interested or do not have the time to devote to AINA. For JJ's sake or in his memory, won't you make an effort to sign a new member?. Your editor is among the last of the original generation of Judaica collectors. It would be a shame to have our organization go the way of so many other coin groups because of attrition.

Till the next issue



P.S. THE TRIBUTE TO JJ ON THE FOLLOWING PAGE WAS WRITTEN BY DONNA
SIMS AND ED SCHUMAN

Jacob Jay Van Grover 1930-2009

Jacob Jay Van Grover passed away on August 29th, 2009. He had been seriously ill for almost a year. JJ as he was affectionately known, is a name familiar around the world with nearly every dealer and collector of not only numismatics of Israel but of U.S. coins as well. He is survived by his wife Lydia, a daughter, son and grandchildren.

He was born in the Brownsville section of Brooklyn to American parents of Dutch descent, and began his hobby of coin collecting at an early age when his father, a New York taxi driver, would give him his weekly allowance of one dollar in change. By the time JJ reached the age of 13, he was a full-fledged coin collector. He was able to enlarge his collection quite a bit by using all the money he received from his Bar Mitzvah to purchase more coins.

Continuing his childhood dream of working with coins, JJ began taking tables at weekend coin shows while working full time at a brokerage firm. It wasn't long before JJ left the brokerage firm and formally started his own business in 1962, a rare coin company appropriately named J. J. Van Grover, Ltd. JJ specialized in Israel coins and medals, becoming the leading Israel dealer in the world.

He was an early member and life member of A.I.N.A. and the organization's chief spokesman in obtaining new members. He personally took the time to promote A.I.N.A. membership to anyone who would listen, and his passionate plea was often heeded.

JJ was the first numismatic dealer to be elected to the Board of A.I.N.A., and has also served as Vice-President for several terms. He was a member of countless national organizations. Through the years specializing in numismatics of Israel has brought legions of collectors to JJ and many to this day remain as personal friends. Because of his integrity and honor, it wasn't hard for JJ to build a clientele of faithful customers from around the world. He was known as "Mr. Israel".

JJ was a member of all of the A.I.N.A. tours to Israel. In the early years, when Morris Bram conducted the tours, JJ, Florence and I would be fellow passengers in the three seat row of economy. Being with him seemed to have shortened the plane ride. Often times, he would be loaded with bags of Israel coins he purchased there.

I would like to close with an anecdote. Florence's mother died in 1997 and as they sat Shiva at her home in Brooklyn in walks JJ. We do not know how he found out. He was dressed in a black coat, a black suit, a black hat and carried a small attaché case. As he sat down one of the ladies asked Florence if he was the Rabbi. No she replied, just a dear and considerate old friend. Rest in Peace my friend.

Because of Ben Odesser

By Stephan Fregger

[Note: The following remarks were delivered by Steve Fregger at the 2009 AINA Annual Meeting in Los Angeles, on the occasion of his being awarded the Ben & Sylvia Odesser Memorial Award for Outstanding Contribution in Judaic Numismatics.]

When The Shekel Editor Ed Schuman contacted me to tell me I had won the Ben & Sylvia Odesser Memorial Award, my reaction was to feel doubly honored – first, because of the honor of the award itself, and second, because of my special connection with Ben Odesser.

In 1985, when I was 51, my wife and I signed up for the AINA Study Tour of Israel. It was to be a belated 50th birthday gift for me. We flew to New York and assembled with the other tour members at JFK Airport to begin the trip. There we met two legendary members of AINA, who also were going on the tour: President Morris Bram, and Ben Odesser. President Bram addressed the group and told us that we were in for a special treat in Jerusalem. He explained that 70-year-old Ben had arranged to have his Bar Mitzvah at the Western Wall, and we all would witness the event and join in celebration at his party afterward. I turned to my wife and said “Isn’t that nice.” To tell you the truth, I was a bit jealous, because I had never had a Bar Mitzvah.

About a week before Ben’s Bar Mitzvah, we all toured the Carmel Winery at Rishon LeZion. As we were leaving the winery, I noticed that the tour guide, Eliezer, was carrying several cartons of “split” bottles of Carmel wine to the bus. I jokingly said “Elie, can we have some of that wine with our lunch?” Elie responded “No, the wine is for Ben Odesser’s Bar Mitzvah Party.” I turned to my wife and said “Isn’t that nice” (tinged with a bit more jealousy).

Three days before Ben’s big event, the tour group was walking through the Billy Rose Statuary Garden on the way to the Israel Museum. My wife and I were walking near the front of the line, immediately behind tour guide Elie. One of our tour members, Milton Gross, walked ahead of us to talk to Elie. Since we were so close behind them, we overheard their conversation. Milton said: “Elie, I am 60 years old and have never had a Bar Mitzvah. Can I have my Bar Mitzvah at the Wall with Ben?” Elie thought for a moment, and then responded, “I don’t know - - - Ben has been planning this for a long time, and he made all his arrangements months ago. He arranged for the Rabbi, he arranged for a photographer to take pictures, he arranged for Israel to give him a Bar Mitzvah certificate and a Talis, - - - but - - - why not? Sure, I’ll take two to the wall!”

At that point, my wife said to me: "Steve, this is your chance. Tell Elie you want to do it, too." I declined. Then my dear wife gave me an elbow shot to the ribs and said "Tell him!" Wincing, I asked Elie if I could have a Bar Mitzvah also. Elie then performed the time-honored, 3,000 year-old, ancient Jewish method of conveying surprise and amazement: he slapped the heel of his hand to his forehead with a glancing blow. Then he shouted: "Three to the wall! What a Mitzvah!!"

On the appointed day, we all headed to the Jerusalem Western Wall plaza. As our women watched from behind a short stone partition wall, the men each put on their Tfillim, Talis and Kippa (Rhommy, our bus driver, helped me with mine). The men walked to Wilson's Arch at the left of the Western Wall, and got the Torah. With Ben carrying the Torah and leading the way, we returned back to the Wall area close to where our women were watching. Then three AINA Bar Mitzvah boys (70-year-old Ben Odesser, 60-year-old Milton Gross, and that 51-year-old youngster Steve Fregger) had their glorious joint Bar Mitzvah. At the conclusion, Ben, I, Milton and the other men sang and danced in a circle around the Torah, as the women threw candy at us (symbolizing the sweetness of the occasion). Afterward, at the celebration party, we all enjoyed cake and Carmel wine - - - and nobody was jealous anymore.

I guess you can say that because of Ben Odesser, "Today I am a Man!!"



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AINA at the ANA

By Mel Wacks

Every year, the American Israel Numismatic Association holds its annual board meeting and general meeting (in conjunction with subscribers of the Israel Coins & Medals Corporation) at the American Numismatic Association's World Fair of Money®. This year it was held at the Los Angeles Convention Center.

Before the board meeting I was able to meet with board member Dr. Ira Rezak, and exchanged ideas about the future of AINA. Ira was kind enough to give me a medal commemorating his 70th birthday, created by Israeli medalist Dana Krinsky, that was ordered as a birthday present by Ira's wife Brigitte. The large 3 ¾" cast bronze medal features a quotation from the Talmud: "We have learned from our tradition." Beginning in the late 18th century, numerous Jewish personages have been honored on medals issued to celebrate their 70th birthdays. This anniversary was probably chosen in deference to the words of Psalm 90:10, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Coincidentally, I showed Ira a sneak preview of a 2" struck bronze medal commemorating both the 40th anniversary of the Jewish-American Hall of Fame and my 70th birthday, designed by Eugene Daub.



Ira Rezak



The AINA board meeting was held the evening of August 5th, with Mel Wacks, Josh Prottas, Dr. Ira Rezak, Oded Paz and Sagi Salomon attending plus proxies from J. J. Van Grover, Donna Sims, Florence Schuman and Roger Merritt. Esther Wacks took the minutes. J. J. and Donna were having health problems and we sent them our best wishes for speedy recoveries. The Treasurer's report, indicating a membership of 736 and current investments and bank accounts totaling \$261,708.87, was

accepted by the board. The Editor's report indicated that in spite of receiving dialysis five times a week, Ed Schuman continues to put out The Shekel. While he is building a backlog of articles, he would welcome additional articles from members.

The board then discussed monies that had been contributed in honor of Julie Turoff. We would welcome additional contributions, and will consider using this money for a contest that will reward young collectors (under 20) for writing articles for The Shekel.

It was announced that the AINA medal for 2010, that will be sent free to all AINA members, will feature a design by new member Paul Kahane on the theme of Yad Vashem and the Shoah (a preliminary sketch is pictured).



The AINA survey revealed that the vast majority of our members collect our annual tokens. The board asked Josh Prottas to take an inventory of our past medals and we will offer these at a nominal cost to our members that may be missing some.

The board decided that Oded Paz will moderate an Internet discussion group on dealing with all aspects of Israel and Judaic numismatics, that will be open to AINA members and others. Oded will prepare instructions on how to join that will be published in a future issue of The Shekel.

The next day we held our annual general meeting with about two dozen members and guests in attendance. We sincerely thank ANA staffers Brenda Bishop and Susan McMillan for arranging for the room and the projector. We were very pleased to have a long-time friend of AINA who is the newly elected President of the American Numismatic Association, Clifford Mishler, make the opening remarks. Cliff indicated how important, he felt, were all of the members of the specialized, regional and local coin clubs were to the health of the hobby. Cliff was one of the lucky winners of

a silver proof Israel commemorative coin that was contained in the grab bags given to all attendees, along with a selection of Kosher snacks.

The main speaker was the noted sculptor and medalist Eugene Daub, who gave a Powerpoint presentation showing the development of designs he has created for The Jewish-American Hall of Fame medals of major leaguer Moe Berg, "Mr. Television Milton Berle, and the soon to be released medal honoring boxing champion Barney Ross (the plaster-of-paris model is pictured).



Arthur Boxer, CEO of the Israel Coins and Medals Corporation, then revealed the exciting news that Israel is planning to issue 1 oz. .9999 fine gold bullion coins next year. These bullion coins will feature the Lion of Megiddo on the obverse and each year a different view of Jerusalem on the other side (the prototype is pictured). The first year's mintage may be as low as 3,600 pieces, so these coins could quickly acquire premium numismatic values. Ordering details will be forth coming from the Israel Coins and Medals





Left to right: Esther Wacks, Oded Paz and Mel Wacks.

Last, but not least, Steve Fregger spoke about The Shekel article that he wrote about a holed denarius of Bar Kochba, that won him the Ben Odesser Award, cosponsored by the Tokens and Medals Society (TAMS) and AINA. He also told the delightful story of how he and Ben were Bar Mitzvah at the Western Wall on an early AINA tour.

Coin World reporter Andrew Perala said that this meeting was one of the best he had attended at the ANA convention!

Esther Wacks and I, with help from Josh Prottas manned the AINA table on the floor of the convention. AINA participated in the Young Numismatist Treasure Trivia program, where youngsters came to our table and attempted to answer the question "The first coins of modern Israel were made soon after independence was declared in what year?" The majority answered correctly (1948), but many did not – even with the "help" of their parents. We gave every junior a small shiny medal commemorating Israel's 60th anniversary, which were kindly supplied by the Israel Coins and Medals Corporation. In spite of the relatively low attendance at the show (7,727), we handed out over 500 medals, each one hopefully an ambassador of good will from Israel. We also signed up a half dozen new AINA members, including two juniors.

One of the highlights of the American Numismatic Association's World Fair of Money® are the exhibits that are created by collectors. Two of the exhibits featured medals issued by AINA and its associated clubs (which unfortunately no longer exist). I put together a display including every AINA medal issued beginning with the first in 1973, while board member Oded Paz featured medals produced by the Brooklyn, Massachusetts, and other clubs in three display cases. Oded was awarded the coveted prize for the most popular exhibit (Elongated Coins of the Los Angeles Zoo) and I was thrilled to be presented with the American Numismatic Association Presidential Award by outgoing President Barry Stuppler. And our editor Ed Schuman received his 50th year ANA membership pin in absentia.

Next year – Boston!

Dr. Wilhelm Filderman , Chanpion of Rumanian Jewry

In the summer of 1940 Rumania succumbed to German pressure and transferred Bessarabia and part of Bukovina to the Soviet Union, northern Transylvania to Hungary, and southern Dobrudja to Bulgaria. When the Rumanian army retreated from these areas, its soldiers murdered many Jews, particularly in northern Bukovina and Moldavia; they also threw Jewish travelers, both civilian and military, from moving trains.

On June 30, 1940, 52 Jews were murdered in Dorohoi by a retreating Rumanian regiment. Hoping to ensure its borders after the concessions, Rumania, which had not been invaded by the German army, became a satellite of Nazi Germany. The first result of this move was the cancellation of Rumanian citizenship for Jews, a measure taken by the government, which included members of the Iron Guard, under German pressure in August 1940.

On September 6, when King Carol abdicated, Ion Antonescu, who had been minister of defense in the Goga government, came to power. His government included ministers from the ranks of the Iron Guard, and Rumania was declared a Nationalist-Legionary State.. The "legionary police" was organized on Nazi lines. There followed a period of anti-Semitic terrorism that lasted for five months. It began with the confiscation of Jewish-owned shops, together with the posting of signs marked "Jewish shop" and picketing by the green-shirted "legionary police." The reign of terror reached its height when Jewish industrial and commercial enterprises were handed over to the members of the "Legion" under pressure from the Iron Guard. The owners of the enterprises were arrested and tortured by the "legionary police" until they agreed to sign certificates of transfer.

Bands of "legionnaires" entered Jewish homes and "confiscated" any sums of money they found. This resulted in a mortal blow to the Rumanian economy and chaos that frightened even the German diplomats. Jewish homes were looted, shops burned, and many synagogues desecrated, including two that were razed to the ground (the Great Sephardi Synagogue and the old bet ha-midrash). Some of the leaders of the Bucharest community were imprisoned in the community council building, worshipers were ejected from synagogues, the Palestine Office of the Zionist Organization was attacked and its director murdered, and wealthy Bucharest Jews were arrested, according to a previously prepared list.

Those arrested were taken to centers of the Iron Guard movement, some were then taken into the forests near Bucharest and shot; others were murdered and their bodies hung on meat hooks in the municipal slaughterhouse, bearing the legend "kosher meat."

Rumania held an important role in the war contemplated against the Soviet Union, not only as a supply and jumping-off base, but as an active partner in the invasion of the country.

A period of relative calm followed the Bucharest pogrom and permitted Rumanian Jews to gather strength after the shock of the violence. In January 1941 Manfred von Killinger, a veteran Nazi known for his anti-Semitic activities, was appointed German ambassador to Rumania. In April he was joined by Gustav Richter, an adviser on Jewish affairs who was attached to Adolf Eichmann's department. Richter's special task was to bring Rumanian anti-Jewish legislation into line with its counterpart in Germany.

During the war years, two outstanding and courageous personalities stood at the helm of the Jewish community in Romania, the president and the chief rabbi. Dr. Wilhelm Filderman the President of the community, was born in Bucharest, on November 14, 1882. As a student, he excelled in public speaking and his passion for politics became obvious during his high school years. He was encouraged to study medicine, but he preferred to attend law school, stating: "What can a physician do for the cause of persecuted Jews?"

Having earned his Doctorate of Law in Paris, Dr. Filderman began his militant activities on behalf of Romanian Jewry at the risk to his own life. Despite German efforts, the Romanian government refused to deport its Jews to the "east." At the beginning of 1943, however, there was a return to the traditional economic pressures against the Jews in order to reduce the Jewish population. This was achieved by forbidding Jews to work in the civilian economy and by the most severe measure of all — forced labor. In addition, various taxes were imposed on the Jewish population for cash, clothing, shoes, and hospital equipment. These measures, particularly the taxes to be remitted in cash—of which the largest was a levy of 4 billion lei (about \$27,000,000) imposed in March 1943—severely pressed Romanian Jewry.

The taxes were collected by the "Jewish center." Dr. Filderman, chairman of the Council of the Union of Jewish Communities openly opposed the tax. Eventually his courageous interventions on behalf of his community caused his own deportation. He spent two months in a concentration camp in Transnistria, where a large part of Romanian

Jewry had been deported. He was allowed to return to Romania only upon the intervention of Pope Pius XII, through the Papal Nuncio (the Vatican Ambassador), Andreas Cassulo.

On December 16, 1941, the government dissolved the Federation of the Unions of the Jewish Communities. At the beginning of 1942, it was replaced by The Central Bureau of Jews. The Bureau was designated as the sole body authorized to represent the interests of the Jewish community in Romania. From the government point of view, its function was primarily to enforce the authorities' demands of the Jewish community. However, the Bureau also took it upon itself to fund the remaining network of Jewish elementary and high schools, and to aid the needy, including the deportees in Transnistria.

The Germans planned to use this Bureau as an instrument in the implementation of their plan to cleanse Romania of Jews, similar to the deportations and destruction that were taking place in Poland. The Romanians perceived the Bureau as a vehicle for the economic and financial plundering of the Jewish population and as a means to exploit free human labor for the benefit of the Romanian Fascist regime.

Behind the scenes, Dr. Filderman remained an active and devoted representative of the Jews in Romania, even when he no longer occupied an official position. After the war, he resumed his activities on behalf of the remaining Jewish community. He succeeded in leaving the country clandestinely in November, 1947. This decision had to be made, because it was discovered that the Romanian authorities were preparing a plot in which he would be accused of being a spy for Great Britain. He lived in France until his death in 1963.

The illustrated medal of Dr. Wilhelm Filderman was issued to commemorate the emancipation of Romanian Jews.



THE ISRAEL JEWISH AGENCY

The Jewish Agency was established by the World Zionist Organization at the 16th Zionist Congress, in August 11, 1929 as a partnership between the WZO and non-Zionist Jewish leaders, among them such luminaries as Louis Marshall, Leon Blum, and Felix Warburg. The Agency was set up in accordance with the stipulation in the League of Nations Mandate for Palestine (1922) -- the goal of the mandate system was to eventually transfer authority over territories taken from countries defeated in World War to the local population -- that a "Jewish agency" comprised of representatives of world Jewry assist in the "establishment of the Jewish National Home . . . in Palestine."

As the de facto government of the state-on-the-way, it was recognized as the official representative of the Jewish community and world Jewry vis a vis the League of Nations, the British Mandate government, and foreign governments. Its major political thrust was to influence the British Mandate administration to interpret liberally the clause in the Churchill White Paper of 1922, which linked Jewish immigration to the "economic absorptive capacity" of the country. The Jewish Agency was also responsible for the Yishuv's internal affairs: immigration - allocating certificates supplied by the Mandate Authority - and resettlement of new immigrants, the building of new settlements, economic development, education and culture, hospitals and health services.

Fearing economic domination by the Zionists, on August 23, Arabs began rioting and looting throughout Palestine. The violence, which started in Jerusalem, spread as far as Hebron and Safed. 133 Jews were killed, with more than 300 wounded.

The Passfield White Paper, issued in the aftermath of the riots, stated that the development of a Jewish National Home in Palestine was not central to the Mandate. Together with other institutions, the Jewish Agency was severely criticized for promoting Jewish labor exclusively. The White Paper further stated that there was not enough cultivable land to support new immigrants, and called for the restriction of Jewish immigration. However, in response to a major campaign by the Zionist movement, the White Paper was effectively abrogated.

With the growing persecution of Jews in Germany after Hitler's rise to power in 1933, the number of immigrants to Palestine began to increase - going from 4,075 in 1931 to 37,337 in 1933 to a record 66,472 in 1935. Approximately 50,000 Jews emigrated to Palestine under the Ha'avara, or Transfer, Agreement (August 1933), between the Jewish Agency and the

Nazi regime which allowed them retain some of their assets by transferring them to Palestine as German export goods. In 1934, Youth Aliyah was created under the aegis of the Jewish Agency to rescue young Jews from Nazi Germany and train them in the building of the yishuv. Some 5,000 youth were brought to Palestine from Nazi-dominated Europe before the War and educated at Youth Aliya boarding schools.

In face of renewed Arab rioting in 1936, the Peel Commission (1936-7) called for the partition of Palestine, recommending transfer of populations. However, while this recommendation was subsequently dropped as being not practicable, terrorist attacks against Jewish settlements and clashes with the British forces intensified. The British administration surrendered to Arab demands by drastically cutting the Jewish immigration quota for 1936 by more than two-thirds. Furthermore, the MacDonald White Paper (May 1939), which proposed the creation within ten years of a single state in Palestine, rang the death knell for hopes of a Jewish state. Jewish immigration was restricted to 75,000 within the next five years - and no immigration thereafter without Arab consent. Restrictions were placed on land sales to Jews, with 95 percent of the territory of Palestine allotted to the Arabs. The White Paper remained the basis of British policy throughout the Mandatory period. And while the Nazi noose was tightening around the beleaguered Jews of Europe, the gates of Palestine remained shut. Arab immigration, however, was unrestricted, with British officials overlooking illegal Arab immigration from Egypt, Transjordan and Syria.

In 1931, the Hagana became subordinate to the Jewish Agency, in cooperation with the Va'ad Le'umi (the supreme institution of the organized Jewish community in Palestine (founded in 1920). During the years of the Arab Revolt, the Hagana protected the establishment of scores of new Stockade and Watchtower settlements in the Jordan Valley and Galilee, built as strongholds to withstand Arab attacks and strategically defending the Jewish settlers. The Arab violence came to an end in large measure due to Special Night Squads of Jewish volunteers that resisted the attackers, and a period of relative peace returned to the Yishuv.

As the plight of European Jewry worsened, the restrictions on immigration generated an "illegal" immigration movement. During the 1930s various efforts were made to transport "illegal" immigrants by sea, primarily by the Revisionists and Betar. In 1938, the Hagana set up the "Organization for Illegal immigration" - the Mossad l'Aliyah Bet.

After the war, a Jewish Agency delegation visited the DP camps to provide relief. The Mossad resumed large-scale sea operations to rescue

the 250,000 survivors who had escaped from Eastern Europe to various Mediterranean shores through the Berihah rescue operation organized by the Jewish Agency. From 1945 to 1948, 65 "illegal" immigrant boats embarked for Palestine. Most of the boats were intercepted by the British, and the passengers deported to detention camps, first in Palestine and later in Cyprus. Between 1934 and 1948 some 115,000 ma'apilim were brought into the country, in defiance of British restrictions, while another 51,000 were interned by the British authorities in Cyprus and admitted only after independence.

When World War II broke out, the Jewish Agency set up a committee to help European Jewry by obtaining immigration certificates to Palestine for them, sending them food parcels, and maintaining contact with them. Simultaneously, the Jewish Agency fought the White Paper restrictions by organizing "illegal" immigration from Europe. David Ben-Gurion, who had served as Chairman of the Executive since 1935, rallied the Yishuv to help in the Allied war effort, calling on the residents "to fight the White Paper as though there were no war and to fight the war as though there were no White Paper."

The end of the war brought the Agency to the forefront of the struggle for statehood. Under the leadership of the Jewish Agency an agreement was signed in October, 1945, between the Hagana, Irgun, and Lehi to establish the United Resistance Movement, which included joint operations against the British. Defiance of British authorities led to the arrest of members of the Jewish Agency Executive, along with thousands of other leading figures in the Yishuv, on Saturday, June 29, 1946 (what became known as Black Sabbath. The British also entered the Jewish Agency buildings and confiscated a large number of records, including documents that demonstrated the Agency's role in the leadership of the United Resistance Movement. Starting in 1946 the Jewish Agency recruited the Hagana to defend all Jewish settlements and neighborhoods; it also set up the Palmach commando units and took on the task of procuring weapons, ammunition, etc.

Following the UN vote to partition Palestine on November 29, 1947, the Jewish Agency and the Va'ad Leumi set up a National Council and a National Administration, which, with the declaration of independence, became the State of Israel's provisional legislature and government. David Ben-Gurion, Chairman of the Jewish Agency Executive, became Prime Minister. With the establishment of the state in May 1948, the Jewish Agency relinquished many of its functions to the new government, but retained responsibility for immigration, land settlement, youth work, and relations with world Jewry. This was

confirmed by the World Zionist Organization-Jewish Agency (Status) Law adopted by the Knesset on November 24, 1952. On July 26, 1954 a formal covenant was signed between the Israeli government and the World Zionist Organization-Jewish Agency, recognizing the latter as the representative of world Jewry with regard to the above functions.

In 1949 the Jewish Agency brought 239,000 Holocaust survivors from DP camps in Europe and from detention camps on Cyprus to the Jewish homeland. They were provided with housing, instruction in Hebrew, vocational training, etc. to help them build new lives. That same year, the Jewish Agency airlifted 3,800 Yemenite Jews to Israel in Operation Magic Carpet. In 1950-1 some 343,000 newcomers arrived from Eastern Europe and North Africa. In 1951, 110,000 Iraqi Jews were evacuated in Operation Ezra and Nehemiah. Nearly the whole of Bulgarian Jewry, more than half the Jews of Yugoslavia, 40,000 Jews from Turkey, and 18,000 Jews from Iran, came to Israel during those first three years. During the first four years of its existence, while struggling for survival, the country absorbed over 700,000 immigrants! The need for temporary housing resulted in the establishment of ma'abarot or transit camps. The number of people living in these facilities reached a peak at the end of 1951: 220,517.

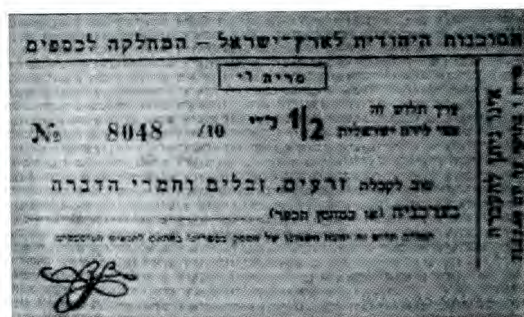
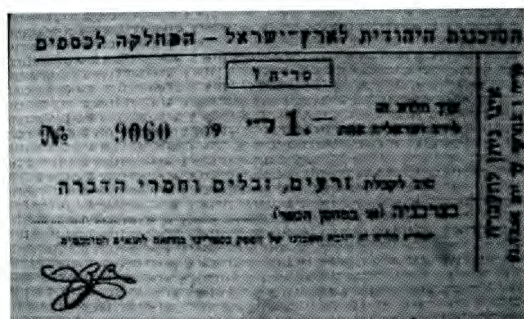
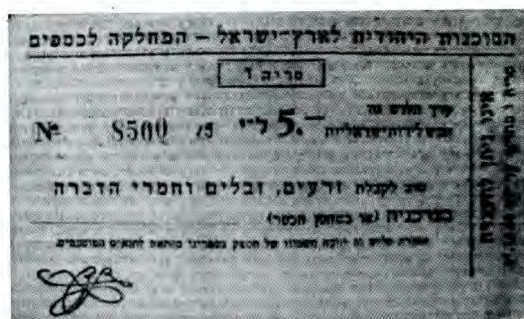
During this period, the Jewish Agency issued coupons to the needy to purchase agricultural commodities. A 5 lirot, ½ lira and 1 lira coupon are illustrated at the end of this article.

In 1991, over 14,300 Ethiopian Jews were airlifted to Israel in 36 hours in Operation Solomon. Since the fall of the Iron Curtain, close to one million Jews have come to Israel from the former Soviet Union.

In the first two decades of the state's existence the Jewish Agency established a wide variety of companies to develop the country's cultural and economic infrastructure. These include the national airline, El Al, Mekorot, the water supply company, land development companies, agricultural companies, real estate management companies, Binyanei HaOoma, the national theatre and convention center, museums, and others.

The Department for Education and Culture in the Diaspora and the parallel Department of Torah Education and Culture in the Diaspora were established to help replace the loss of centers of Jewish learning destroyed in the Holocaust: they trained Hebrew teachers, sent Israelis abroad to supplement local personnel in schools, camps, and youth organizations, and trained shohatim, mohalim, and hazzanim from Diaspora communities. The Department of Agricultural Settlement established 480 new villages after 1948, providing them with equipment, livestock, and irrigation

installations, as well as expert instruction. Their aggregate production in the late 1960s constituted 70% of the country's total agricultural output. The Jewish Agency has been pivotal to Israel's remarkable growth. As the only global Jewish partnership organization, linking Jews around the world with Israel as the focal point, it continues to play a central role in the lives of countless Jews. Major activities include the rescue of Jews in distress, facilitating aliyah and absorption, Jewish Zionist education, and building a global Jewish community. In addition to extensive programs in Israel, it operates in close to 80 countries on five continents through a network of over 450 emissaries, including hundreds of formal and informal educators.



Around the Sea of Galilee

By Edward Rochette

Originally published in the October 1993 Numismatist

NOW, AS SHORT-TERM memory commingles the days of our Israel Study Tour, I better understand why the J.J. Van Grovers, Florence and Edward Schuman, the Moe Weinschels and other members of the American Israel Numismatic Association number their visits to the Holyland in double digits. Appreciation of what was seen comes best with latent recall.

Our whirlwind tour of the Sea of Galilee serves as an example. Here we trace 33 centuries of history. Here we find the core of the Old and New Testaments. Claims to have seen it all in one day numb the mind. It takes months of post-adventure reminiscing before we begin to accept the magnitude of what we witnessed, let alone start appreciating the chance to trod the footpaths of those we revere. "Whether through the eyes of our friends of different faith or through our own, Israel remains the ultimate experience."

Recollection is best aided, not through maps contained in our travel guides, but by holding a 1990 Israel 5-new sheqalim Holyland Sites commemorative. On the reverse is the only map we need to remember our one-day driving tour. The numbered sites are marked on the accompanying illustration.

1) Our first view of the Sea of Galilee comes from above Tiberias, a resort town relatively new by Near Eastern standards. Although founded in A.D. 19 by Herod Antipas and named after Emperor Tiberius, the city is mentioned but once in the Bible. "Boats from Tiberias came near the place where they ate bread after the Lord had given thanks" (John 6:23). Tiberias became a center for Judaism after the fall of Jerusalem (A.D. 70). Destroyed during battles between the Crusaders and the Saracens during the Middle Ages, the city was rebuilt by the Turks. The return of Jews in sizable numbers dates to the middle 1700s.

2) Next we come to Magdala, a town known in ancient times as the "Fish Tower" (Magdal Nunya). In the Biblical period, the city was on the well-traveled Via Maris. Christ and his disciples often passed through on their way to Capernaum. Excavations continue here, and as late as 1986 an ancient boat from the time of Christ was discovered along its shore. The remains of its hull are now on view in nearby Kibbutz Ginnosar.

3) Not too far from Tabgha, we look toward the hill where Christ is

said to have performed the miracle of the bread and fish, feeding thousands of his followers with just five loaves and two fish. Another tradition has it that here, too, Jesus preached his famed "Sermon on the Mount."

4) At Tabgha we realize we are just the latest in a procession of pilgrims to journey here since the earliest days of Christianity. It is along this shore that Jesus came to the aid of his disciples by "walking on the waters" (Mark 6:48). A chapel marks the site of Christ's return to his disciples after the Resurrection and the rock where he charged Peter with the care of his flock.

5) Capernaum is of special interest to all our fellow travelers. Once the center of early ministries, this ancient town has so many fascinating sites that it warrants a number of return trips or, at the least, a longer stay. For those of earlier faiths, there are the remains of the first synagogue built for the Jewish inhabitants by Herod Antipas (4 B.C.-A.D. 36). For those of us of a later faith, we learn that the apostle Matthew taught in this same synagogue while staying at Peter's house.

6) Overlooking the sea is a rise known in ancient times as Mount Erernos, but now, in deference to pilgrims, called "The-Mount of Beatitudes." Tradition relates that it was here Christ preached to the multitudes,

7) We drive by Bethsaida, no ordinary fishing village as our failure to stop may at first imply. Literally translated, the name means "fishing town." To Christians, Bethsaida is the birthplace of the fishermen among the 12 apostles: Peter, James, Andrew, John and Philip. Recent excavations have uncovered a series of fishermen's dwellings built around a courtyard where nets were hung to dry.

8) As we head down the eastern shore, along that area so often mentioned stateside in nightly news-broadcasts—the Golan Heights—we pass a moss-laden memorial stone marking the site of the second miraculous distribution of bread and fish

9) Driving by a village known as Cursi, we pass a monastery erected during the Byzantine period. Had we stopped, we might have learned that its church, with its mosaic floor, was recently excavated and is now partly restored. We might also have found that the church was built on the site where Christ is said to have freed a man "possessed with a legion of demons,"

10) The Sea of Galilee disappears not from view, but from our route of travel at Ein Gev. Even here, in a restaurant of modern standards, we cannot escape the Biblical past. For lunch we choose to dine on an ancient species of fish, one found in few places in the world and known

locally as St. Peter's fish—bony, but delicious! Nearby is an ostrich farm, all too convenient for co-traveler Ed Schuman to-miss an opportunity to give us an insight on the business of raising ostriches. The Schuman family once owned and managed the premier feather duster firm in America. Today, his sole tie to this past is the collecting of ostriches— on coins and paper money. (*In 1995 being bored of being retired we formed Schuman Feathers Inc intending it to be a small business just to occupy my time. Today, with my grandson Paul, we are the largest ostrich and fancy feather establishment in the country*)

The days are long on this 26th anniversary study tour of Israel, but not so tiring for anyone not to pledge one or more returns to the Promised Land.



The obverse design of the 1990 Israel 5 new sheqalim features a map of the Sea of Galilee.



THE JEWISH POPE, 1130-1138

By Marvin Tameanko

Several modern-day scholars are attempting to prove that some of the early popes, such as Clement I, 88-97 and Evaristus, 100-109, were actually Jews. Unarguably, St. Peter, 33-67, the very first pope according to St. Matthew, 16:18-19, was a Jew but he doesn't count because Christianity, as we know it, had not yet been organized and formalized by Saul of Tarsus, later known as St. Paul. Up until recent times, the only early pope recorded in literature as 'of Jewish descent' was Anacletus II, 1130-1138. Voltaire, the 18th century French philosopher, and a historian not noted for being friendly to the Jews, called Anacletus II the "Jewish Pope." However, it is well known from historical documents that Anacletus II was the great-grandson of an Italian Jewish family that had converted to Christianity sometime in the 11th century, so he cannot be labeled as a Jew under any circumstances. But such legal niceties never stopped people who disliked Jews from spreading misinformation and the new pope's ancestry was emphasized by his antagonists to discredit his pontificate. The opponents of Anacletus II constantly slandered him and even called him an 'Antipope', that is a pope improperly or illegally elected, even though that was not the whole truth. Furthermore, some of his critics claimed that Anacletus treated the Jews of Rome very favorably especially during the terror of the First Crusade when the Jews of Europe were heavily persecuted. If true, this papal kindness may have been based on Anacletus' personal sense of decency and compassion as a clergyman or it may have been a way of honoring his Jewish origins. Some authors argue that the pope's reputed good treatment of the Jews in Rome was simply a way for him to take a small revenge on his enemies.



A rare silver denarius struck for Pope John X, 914-928. The obverse shows a facing portrait of St. Peter, the first pope and a Jew. Located in the Vatican Library collection. A public Domain photograph.

Anacletus II was born Pietro Pierleoni, the son a prominent Italian family that began life in Rome as observant Jews. His great-grandfather, a Roman Jewish banker named Baruch (Blessed), converted to Christianity in the 11th century and changed his name to Benedict, 'Blessed' in Latin. Benedict's son, Leon de Benedicto Christiano (Leon of Benedict the Christian), carried on his father's prosperous banking business and joined the papal court as an important advisor. Leon's son, named Petrus or Pier Leoni, (Peter son of Leon) established the family's surname of Pierleoni, and his descendants became important people in medieval Italy. Pier Leoni was an influential citizen in Rome who served as a Consul in the government and a Regent of the city. When Pope Gelasius II, 1118-1119, was arrested and imprisoned by the Frangipani family, Pier Leoni was one of those Romans who helped restore the pope's freedom. Pier contributed much to Rome and his life was honored by having his sarcophagus placed in the Basilica of 'Saint Paul Outside the Walls'. Its inscription reads, "... a man without an equal, immeasurably rich in money and children." The Pierleoni children were third generation Christians but Anacletus' enemies disregarded this fact and used his Jewish ancestry to disparage him. Christian fanatics had difficulty accepting the descendants of converted Jews as true believers and, even in recent times, the Nazis defined a 'Jew' as anyone with a single Jewish grandparent. Consequently, to most medieval, uneducated and prejudiced clergymen, Anacletus was a full member of the mythical 'Jewish fold.'

Pietro was the second son in the family and so, as tradition dictated, he sought a career in the Church. He studied theology in Paris and entered the Benedictine Abbey of Cluny. Later he returned to Rome and held several important positions in the church, rising to become a cardinal. The wealth and political reputation of his family probably purchased this high office for him but that was the usual procedure in those days. In 1130 Pope Honorius II died and the cardinals, under some political pressure, decided that they would permit a committee of eight men, led by a papal chancellor named Haimeric, to elect the new pope. Haimeric dominated the committee and had his own candidate, Cardinal Gregory Papareschi, appointed as Pope Innocent II only one day after Honorius' death. However, the other cardinals were not pleased by this procedure and Haimeric's choice and immediately declared that Innocent II had not been canonically elected. They then chose one of their own members, Cardinal Pietro Pierleoni, to be Pope Anacletus II. The new pope took his name from the much earlier third pope of the Church, the martyr called Anacletus

I, 76-88, who may have been born a Jew. The supporters of Anacletus II were the enemies of Haimeric's patrons, the Frangipani and Corsi families, and were strong enough to take control of Rome and force Innocent II to flee north to France. Technically and legally Anacletus was the Pope, elected properly by the majority of the cardinals, and Innocent II was the actual Antipope, elected by an illegal committee in the Vatican.

In the north Innocent found support for his claims to the papacy from prominent churchmen such as St. Bernard and Peter the Venerable and also military aid from European royalty such as the Emperor Lothair III, who was rewarded by the Pope with confirmation of his rights and an imperial coronation. Anacletus had been a well respected and highly suitable candidate for the papacy so the friends of Innocent began to blacken his reputation by claiming he was still a Jew even though his great-grandfather had converted. In those days during the First Crusade, Christians were incited by the clergy to a great hatred for non-Christians and in their marches to Jerusalem the Crusaders destroyed whole communities of Jews in Europe. At that time, Anacletus' opponents not only claimed that he sheltered the Roman Jews from Crusader mobs but also that he systematically robbed churches of their treasures and even committed incest. This resulted in biased contemporary literature labeling Anacletus II as the 'Pope from the Ghetto' or 'Judaeo-pontifex', Latin for the 'Jewish Pope.' Under political and clerical pressure from his enemies, Anacletus' supporters began to desert him. In 1131, a desperate Anacletus turned to a powerful warlord, the Norman Count, Roger II (Ruggero II) of Sicily for political support and military aid. Anacletus rewarded Roger with recognition of the domains he had previously taken by force from his neighbors and conferred on him the title 'King of Sicily.'

Roger II was a very interesting character in Italian history. He created an empire made up of Sicily, the cities of Capua and Apulia on the Italian mainland and extensive territories in North Africa. In 1139 he took over the Grand Duchy of Naples. Roger, ruling over a widespread domain populated by Latin and Greek Christians, Muslims, Jews and pagans, established a cosmopolitan court to deal with the needs of all his subjects. The king was a great patron of learning and Christian, Arab and Jewish sages cooperated in a brilliant community of scholars in Roger's court. Having a wealthy empire that needed talented settlers, Roger initiated a tolerant society that took in immigrants of all religions and created a society that blended a diversity of laws, religions, customs and cultures.

The Jews of Sicily, who first arrived on the island with the Romans in the 1st century BC, reached their height of prosperity and influence under Roger II and were given their own judicial autonomy on the island.

Furthermore, in 1147, during the Second Crusade, Roger's naval forces raided Byzantine Greece and conquered the city of Thebes. Roger pillaged the famous Greek silk factories there and transported all the Jewish families of weavers of damask and brocade, back to Sicily where they formed the basis of the new, Sicilian silk industry. If anyone thought to discredit Anacletus in 1131 by telling Roger II that the pope was really a Jew, the king of Sicily would have probably looked around at the Jewish courtiers in his court and smilingly replied, "so what?"

The early popes had issued their own coinage from the Vatican up to the 11th century then stopped for a time until the Roman senate began fabricating coins for the papacy in the 12th century. Because of this gap in coining operations, Pope Anacletus II struck no coins for his own pontificate. However, a coin issued by Roger II in Sicily may be connected to the pope who was the king's staunchest ally. It is a low denomination, rare copper 'doppio (double) follaro' that shows a lion's head on the obverse and a date palm tree on the reverse. The lion's head emulates the design of coins struck in the 5th century BC by the famous Sicilian, classical Greek city of Leontinoi. (See *Greek Coins and Their Values* by David R. Sear, 825-838.) Leon or Lion, was a symbolic word for the city's name, Leontinoi, but the lion's head may also have referred to the name Leoni, the pope's surname. And the date palm shown on the coin's reverse was a traditional symbol for Sicily but also for ancient Judaea, so it may have been a reference to the pope's Jewish ancestry. Admittedly, making these connections is purely speculative and requires a stretch of the imagination but in numismatic research, this is an acceptable practice.



A rare copper coin called a doppio (double) follaro, of Roger II of Sicily, 1105-1154, which may be a reference to Anacletus II, showing a lion's head and a palm tree. 'Le Monete Siciliane', by R. Spahr, cited as Spahr, 117. Coin photo courtesy of CNG.

In 1133 Innocent II, with the military support of Lothair III, returned to Rome and crowned Lothair as Emperor but Anacletus still had substantial support in Rome and, after some conflict, Innocent was forced to flee once again to Pisa in the north. In these engagements, even with the aid of Roger II, Anacletus became militarily weak but managed to remain in office until he died in 1138. He was unable to accomplish any meaningful changes in the Church and was later denigrated by the clerics, with the false title of Antipope. Pope Innocent II returned to Rome after Anacletus' death and ruled unopposed. Even the hostile Pierleoni family submitted to his authority but Anacletus' reputation was thoroughly tarnished and he was officially recorded in the records of the Vatican as the Antipope of 1130. The victors always write the history books.

In the aftermath of 1139 Pope Innocent II excommunicated Roger II because of his alliance with Anacletus and took up arms against Sicily. Roger defeated the pope and his allies in 1140, captured and imprisoned the pope until he accepted and officially confirmed the kingship and domains granted to Roger by Anacletus II. This was formalized by all parties in the Peace Treaty of Mignano, signed in 1140. To commemorate this confirmation of his status, Roger introduced a new silver coin called a 'ducalis' (ducat), struck in 1140 to 1148, that showed the nimbate (haloed) bust of Jesus on the obverse and the full figures of Roger and his son, the Duke of Apulia, standing and holding a cross on the reverse. Rogers territories soon amalgamated to become the 'Kingdom of Naples and Sicily', an empire that would last for the next seven centuries.

The silver coin called a 'ducalis' (ducat), of Roger II of Sicily, struck in 1140-1148, to commemorate the Treaty of Mignano. Spahr 72. Coin photo courtesy of CNG.



The designs on the ducalis contained no reference to the pope, Anacletus II, but perhaps we can see it as a commemoration of Anacletus' important political acts that created the Kingdom of Sicily and made the Peace Treaty of Mignano necessary to ratify the pope's decrees. Also, in speculation, this coin may represent Roger's symbolic revenge against the Church for its abominable treatment of Cardinal Pietro Pierleoni, a dedicated and compassionate Christian clergyman. So in the end, because there was no coinage struck for Anacletus as pope, these silver ducats of Roger II may be the only existing numismatic tributes and mementos of a Jewish, 'Pope from the Ghetto'.

The M4455 Mystery

Several years ago, while in Israel I sold my collection of Palestine banknotes, several emergency checks, and other material to an advanced collector of Palestine paper money. We met in his bank and afterwards he showed me several albums of his collection in which he collected the lower denomination mandate notes by the letter preceding the serial number such as A123455, B345678. It was impossible to collect the upper denominations this way. You could not place a value on this collection today

There are different groups of of Israel paper money collectors. Most are content to collect one specimen of each series. Some look for errors in the currency, mismatched numbers, the printing of wrong or missing colors and similar imperfections. However there is a group of serious collectors who even go further. They collect by pack numbers as well as serial numbers.

Israel currency is delivered in packs of 100 notes. The packs contain 100 banknotes and are numbered according to the pack, followed by one to a hundred. As an example in pack M8877 the number of the first note of the pack is M887701. The last number would be M887799

It is well known among paper money collectors that P-22 in UNC condition is very rarely seen. Most of P-22 notes which are the 1952 series of 10# notes known to exist are circulated notes. No notes from pack M4455 have ever appeared. There have been rumors over the years about a complete Pack of M4455 notes in UNC condition. The rumor turned to be true in 2009 when for the first time some UNC consecutive notes from this pack started to appear in the market.

Four different consecutive UNC sets of P-22 were sold to Israel paper money collectors in 2009. All of them are Gem UNC kept in safe and fresh as day of printing in 1952.

Who was the person who, in the difficult years of the then four year old Israel, dared to "put aside" a huge amount of 1000 Liri? Why only 57 years later notes from the Pack appear for the first time? Was this Pack connected to some illegal activity and therefore kept secret?

The answer to the riddle is the pack was purchased by a wealthy man, put in the safe and forgot about. The man died recently. His son discovered the pack and wisely let it come to the market. There is no doubt that eventually all 100 M4455 will end up in collectors hands.

M4455 Pack Note



M4455 Pack

00	01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18	19
20	21	22	23	24	25	26	27	28	29
30	31	32	33	34	35	36	37	38	39
40	41	42	43	44	45	46	47	48	49
50	51	52	53	54	55	56	57	58	59
60	61	62	63	64	65	66	67	68	69
70	71	72	73	74	75	76	77	78	79
80	81	82	83	84	85	86	87	88	89
90	91	92	93	84	95	96	87	98	99

TWO UNIQUE PATTERN DESIGN BANKNOTES

By Edward Schuman

During the early years of the State of Israel their currency consisted of banknotes prepared by the American Banknote Company. These notes were prepared before the State of Israel came to existence through the negotiations by S. HOFFEN who had been influential in the direction of the Anglo-Palestine Co. which was the bank of the Yishuv. He was able to convince the officials of the American Banknote Company to print banknotes for a country that did not exist. Due to the urgency of time, the notes were organized using sections of gilloches formerly used in printing banknotes for China. To say the notes were unattractive would be to put it mildly. The American Banknote Company refused to put their name on the notes. The Israel government desired to change the designs as quickly as possible and tenders were offered to several leading banknote producers.

The author discovered in the back pages of a recent Romano stamp auction, photographs of two different sets of trial banknotes. These are for an unknown proposal for a 300 prutot banknote. The reason for a banknote of 300 prutot is that in the early years of the State, small change was very scarce and fractional banknotes were placed into circulation to meet the needs of commerce. In the United States, during the Civil War, small change disappeared as it was hoarded by the people. In order to satisfy the need for small change, fractional currency and stamps were also issued.

The first note has on the front in an oval setting the view to the Haifa harbor, with the city rising up to the Carmel mountain. The back of the note is printed in a semi-abstract fashion with 300 prutot in the center. There is a very prominent inscription in Arabic lettering. For an unknown reason the note has serial #Q767201 and the appropriate signatures of the Israel officials required.

The second note also has an abstract design on the back with the value in smaller letters in Hebrew and Arabic surrounded by an attractive gillouche. The reverse has a desert landscape with the Zin river. The notes also have two different serial numbers printed in red, reminiscent of the notes issued 1927-45 during the British rule. These designs were rejected yet they are similar to the Israel landscape and abstract patterns as the motifs from the first series of the pound issues.

There is no end to collecting Israeli numismatic material. Some unique items always seem to come to light. Again perhaps because some official had sticky fingers? Who knows except the Shadow.



The City of Basel

Switzerland has had a settled Jewish community since the 13th century. In 1213, Basel was one of the largest Jewish communities in Europe and the first recorded mention of Jews in Switzerland. The community was made up of Jews mostly from Germany and France. The Basel community flourished until 1348 when the Basel massacre of Jews took place. On account of the fact that the Jews suffered a lower mortality rate than the local gentiles from the pestilence, they were accused of poisoning the wells. The Jews underwent a diverse variety of tortures and persecutions during this time. Six hundred Jews were burned at the stake and the community was dissolved in 1349. The Jews of Basel were burned on an island in the Rhine on Jan. 9, 1349. Their children were spared from the burning but were forcibly baptized instead.

Following the massacre, it was decreed that all Jews were banned from settling in the city of Basel for 200 years. However, the city's subsequent financial collapse necessitated their early re-admittance. Like most of Europe during the Middle Ages, the Jews were almost exclusively confined to money lending, advancing funds to all strata of society. Of course, their actions were not without restriction. The Jews, while being permitted to live in Basel and engage in some form of job, were hated and ostracized. Jews were required to wear the "Judenhut" (or Jew's hat), with the occasional exemption of Jewish physicians.

As their principal occupation was money lending, when the Christian inhabitants were in debt to the moneylenders, the Jews were blamed and tortured or expelled. Expulsions and persecutions occurred repeatedly. Because of the prohibition against usury the Jews could not be gone for long or else the economic functioning of Swiss society would have ceased. Jews were also required to live in certain neighborhoods and reside on certain streets. Their infrastructure, such as slaughterhouses, synagogues, mikvot, and cemeteries were located in these neighborhoods. Jews had to pay high taxes for these privileges, particularly for their cemeteries. While most of the Jews were expelled in 1349 from Switzerland, they had already returned to Basel by 1361. Their return did not herald an end to persecutions and maltreatment continued until the Jewish community was again expelled. A church edict in 1434 requiring attendance by Jews at proselytizing sermons effectively ensured that there would not be another Jewish community in Basel for four-hundred years.

Despite these expulsions, a few Jews found their way back into Basel during these years. A few Jews were admitted in the sixteenth century when Christian printers in Basel began printing Hebrew texts.

They needed Jews to proofread these texts and therefore acquired hundreds of residency permits for Jews.

During the French Revolution, Basel temporarily allowed a number of Jews in, officially forming a community in 1805. The law of 1849 decreed that no Jews were to settle in Basel beyond those already residing there and their children; and they might only remain at the pleasure of the government. By 1864 the Basel Jewish community had grown to 300 souls, however, between then and emancipation, they were under severe civil and religious restrictions.

Contemporary Basel Jews date their community from this time. The Jewish community began the building of a synagogue in 1866, and held the dedication service on Sept. 9, 1867. In 1901 the congregation consisted of about 220 families, with a rabbi and several charitable organizations. After full civil rights were granted in 1874 the Jewish community experienced significant growth.

The First Zionist Congress was held in Basel in 1897. In his diary Theodor Herzl wrote, "To summarize the Basel Congress in one sentence - which I shall be careful not to pronounce publicly - it is this: I have founded the Jewish state in Basel." It was Herzl's wish to center the Zionist movement in Basel, with a special congress building there, but his wish was never realized. However, Basel was the host of nine more congresses: including the second, attended by Chaim Weizmann, the sixth - in which the Uganda plan was proposed, the tenth - the first conducted in Hebrew, and the twenty-second - the last held outside of Israel in 1946. At the Congress in 1929, held in Switzerland, the Jewish Agency was formed.

In 1903, a Jewish cemetery was opened in Basel. Between then and 1947, several other synagogues were built. In 1947, the Great Synagogue (originally built in 1868) was restored. In 1972, the Jewish community of Basel was the first Jewish community in Switzerland to be recognized as a sanctioned corporation. In 1996, the Basel Jewish community numbered 1655 people.



The medal commemorates the 150th Anniversary
of the Jewish Community of Basel

Aleppo

Aleppo is one of the oldest inhabited cities in the world. It knew human settlement since the eleventh millennium B.C.E. The building of the Great Synagogue dates to the fifth Century of the Common Era. It contains several inscriptions, some carved in its walls, others painted on them; one dating as early as 833, another as late as 1861.. The chief peculiarity of the structure is a raised pulpit, known as Elijah's Seat. The synagogue was destroyed during the rule of Tamerlane in 1400 and was rebuilt in 1418.

The main role of the city was as a trading place, as it sat at the crossroads of two trade routes and mediated the trade from India, the Tigris and Euphrates regions and the route coming from Damascus in the South, which traced the base of the mountains rather than the rugged seacoast.

During the reign of the Islamic Fatimids, the Jew Ibrahim El Kazzazz ran the Syrian administration and granted Jews positions in government. For many years, the Jews lived comfortably under Muslim rule, secure in their place as *dhimmi* , a protected people.

Aleppo was the center of Jewish life for many centuries. Distinguished rabbis studied there and it was a center of significant Torah learning. Among the reasons for Aleppo's importance in Jewish learning is a document known as the Aleppo Codex. It is believed that a member of the famous Ben-Asher family wrote the Aleppo Codex over 1000 years ago. Some believe it is the Biblical text, which Rambam refers to in his *Hilchot Sefer Torah* .

When the synagogue was torched in 1947 during a pogrom, the Codex was saved and hidden. Ten years later it was smuggled out of Aleppo to Israel, where it was presented in 1958 to President Yitzhak Ben-Zvi. It is presently housed in the Ben-Zvi Institute. Of the original 487 leaves, only 295 leaves remain. The Aleppo Codex is believed to be the most authoritative, accurate and sacred source document, both for the Biblical text and for the vocalization and cantillation. It has greater religious and scholarly import than any other manuscript of the Bible.

For the most part, conditions remained good for Jews under the Fatimids and later under Ottoman rule. The Ottoman rulers favored the Jews, understanding that the Jews would contribute to a good economy and that they facilitated commerce. There were two classes of Jews in Aleppo. The wealthier members of the community were bankers or merchants, while lower class members included peddlers, porters, or

others without skills. Many Jews were very poor and destitute and existed on charity from others.

Following the 1947 Aleppo riots, most of Aleppo's 10,000 Jewish residents wanted to migrate to Israel, as part of the Jewish exodus from Arab lands. After the creation of the State of Israel in 1948, persecution of Jews remaining in Syria was common. The Jews were no longer permitted to travel or practice their occupation. Jews who tried to leave the country were persecuted. The Muslim *dhimmi* laws were strictly enforced. Those Jews who were permitted to travel for business purposes could not travel with family members because the Syrian government feared that they would flee. The Syrian government feared that Jewish men would join forces with Israel and fight against them in the Israeli Army.

Eventually, the Syrian government lifted restriction on its Jewish citizens with the sole condition that they did not travel to Israel to settle there. Most traveled to the USA, where a sizeable Syrian Jewish community currently exists in Brooklyn, New York. To this day, the properties and houses of Jewish families which were not sold after the migration remain uninhabited under protection by the Government. with a strong resolve by many of the Jewish families not to sell their properties in hope of a "return". Most of these properties are in the Al-Jamiliyah and Bab Al-Naser areas, and the neighborhoods around the Central synagogue of Aleppo.

A charity token of Aleppo is illustrated.



PROFILE OF A NUMISMATIC ADVISOR

Joel Forman was born on America's 162nd birthday, July 4, 1938, in Brooklyn, New York. Following graduation from Bayside High School, Joel joined the Marines, went through Boot Camp at Parris Island, infantry training at Camp LeJeune and ended up in San Diego after being transferred. It was in San Diego where he met and married Linda, the love of his life, just prior to his discharge. They are still married and have two children. Both are graduates of San Diego State. Joel earned his B. S. in mathematics and for the next thirty years, he worked in aerospace and defense systems. Later, Joel earned his Masters in Computer Science. He then became a teacher of Computer Science at a local community college. Following his leaving the aerospace industry, Joel obtained a Masters in Valuation Science and he then became an accredited numismatic appraiser with the American Society of Appraisers.

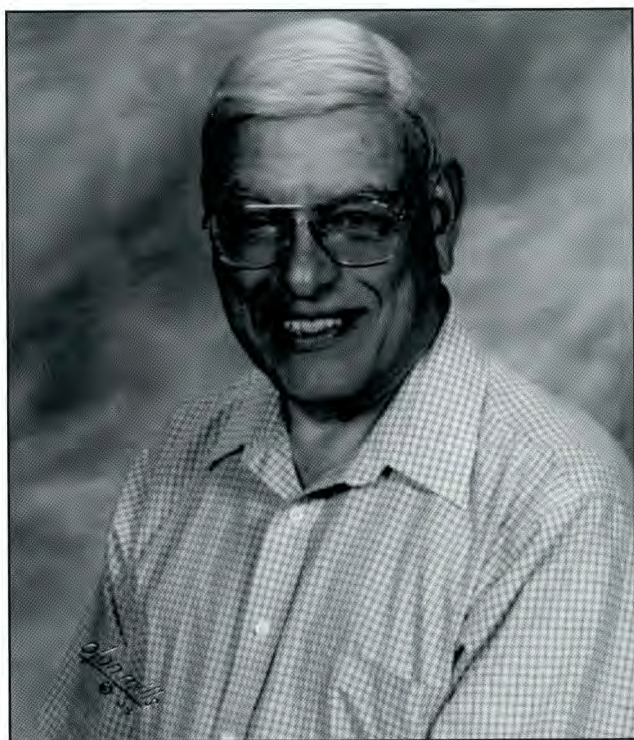
Joel was first introduced to numismatics in 1951, the day of his Bar Mitzvah. His parents owned a local store in Flushing, NY, and the change that a customer put on the counter for a newspaper caught his eye. A couple of them appeared to be 1943 zinc-coated steel cents and two of the coins were actually Nazi one-pfennigs. It was during his Bar Mitzvah ceremony that Joel touched his right jacket pocket to remind himself that Hitler was gone and they were still here. It was at that moment that the numismatic bug bit him and never left him after all these years.

As Joel's collection grew over the years, his interest in holocaust numismatics only intensified. When the Museum of Tolerance, formerly known as the Simon Wiesenthal Center, was built in Los Angeles in the late 1970's, Joel contacted them and was surprised to learn that they never realized that the Nazis had ever issued any numismatic items. It was at this point that Joel became the numismatic adviser and consultant to the Museum. Through the years, Joel's holocaust collection had become quite substantial. He has since donated most of it to the Museum with items that were duplicates being donated to the National Holocaust Museum in Washington, D.C. Joel has also donated large portions of his collection to a number of different museums and organizations: the Kadman Numismatic Museum in Tel Aviv; the Skirball Museum in Los Angeles; the Smithsonian, the ANA Museum in Colorado Springs, and the B'nai B'rith museum (it should be noted here that Joel's donation to B'nai B'rith also appears in their on-line museum as well.)

Joel actually made the first numismatic donation to the Marine Corps National Museum in D.C., currency from South Viet Nam. Once the Marine Museum is finished creating their numismatic section, Joel's donation will be placed on display. He donated his Allied Military currency to the National WWII Museum in New Orleans and the rest of his military currency to the Army Museum in Virginia.

In the 1980's, Joel provided numismatic information for an Academy Award winning documentary produced by the Museum of Tolerance called *Genocide*, and wrote a comprehensive article about concentration camp money. Joel adds that a lot of the information came from various issues of *The Shekel*. Currently, Joel is guiding the development of the numismatic section at the new Mamie Clayton Library and Museum in Culver City, CA, where Joel and Linda reside. This museum tells the story of the African American experience in America and the display, once it is finished, will be called *From the Slave House to the White House*. Most of Joel's collection is now gone and is now housed in ten different well-known museums. Joel is thrilled at being able to leave a numismatic legacy that will touch many people, now and in future generations to come.

Written by Donna J. Sims, NLG



Hoopla over the Hoopoe

The National Bird of Israel Makes its Numismatic Debut

By Mel Wacks



When America chose its national bird, Benjamin Franklin promoted the turkey, saying: "The turkey is a bird of courage and would not hesitate to attack a grenadier of the British guards who would presume to invade his farmland with a red coat on." But he lost, and the bald eagle was chosen. While the United States chose its national bird in the early days after independence, Israel waited until its 60th anniversary.

Because Israel is situated at an intercontinental junction on the migration route from Europe and Western Asia to Africa, an estimated 500 million birds pass through every spring and autumn, with an amazing 530 species on record. Migration routes are carefully monitored, and aircraft are forbidden to fly in these paths.

In a nationwide vote last year, coordinated by the Society for the Protection of Nature in Israel, more than 150,000 Israelis cast ballots to choose one of its native birds as the ornithological symbol of the country. The public's vote counted for 75 percent of the decision, while a panel of Israeli poets, politicians and academics got 25 percent of the vote. The winner was the hoopoe (*duchifatt* in Hebrew), which is also the national bird of Italy. It received 35 percent of the popular vote,

while the warbler (*pashosh*) came second with 10.3%, and the goldfinch (*chochit*) took third place with 9.8%. The hoopoe is distinguished by its colorful complexion, its long, swooping beak and slicked back tuft of hair; it is monogamous and takes good care of its young.

While the American bald eagle has been featured on many U.S. coins, the Israeli hoopoe will probably have to be satisfied with its starring role on the silver and gold coins commemorating the 61st anniversary of the State of Israel.

The Israel legal tender coins were designed by Igal Gabay, and sculpted by Tidhar Dagan. The obverse of each features a large hoopoe on the left, and the two runner-ups on the right – the warbler and the finch. The reverses feature the denomination and one of the species – the goldfinch on the 1 New Sheqel, the hoopoe on the 2 New Sheqalim, and the warbler on the 10 New Sheqalim. Specifications are: 1 New Sheqel (Prooflike, 30mm., 14.4 gm., .925 fine silver, maximum mintage 1,800), 2 New Sheqalim (Proof, 38.7mm., 28.8 gm., .925 fine silver, maximum mintage 2,800), and 10 New Sheqalim (Proof, 30mm., 16.96 gm., .917 fine gold, maximum mintage 650). For prices and ordering information, contact Israel Coins & Medals Corp., PO Box 98853, Neshet 20300, Israel, email medals@coins.co.il, or visit www.israelmint.com. Mention that you are an AINA member to get a special discount.

Birds are no strangers to the coins of the Holy Land. In fact one of the very first coins issued by ancient Judaea, sometime before 333 B.C.E., featured a falcon (this tiny silver coin is only 8.5 mm., weighing 0.35 gm.).



The Hoopoe in Folklore

According to Jewish folklore, once a month Solomon rode upon a white eagle to the secret pleasure palace he had built for himself in the wilderness of Palmyra. One day as he rode upon the wings of the giant bird, the sun beat down upon him so intensely that he thought he would die. Suddenly a flock of hoopoes flew by, and seeing the king's distress,

they gathered themselves together, wingtip to wingtip, so that they formed a sheltering canopy over the king. In gratitude for their kindness, Solomon summoned the King of the Hoopoes and said to him, "Ask me whatever you wish and I shall grant it to you." He requested "golden crowns to wear upon our heads." Soon all of the hoopoes sported golden crowns.

Then one day a hunter saw a hoopoe with its golden crown. He killed it and sold the golden crown. When word of this began to spread, people abandoned their shops and fields and began hunting hoopoes for the golden crowns. The hoopoes became fewer and fewer in number until only a handful remained. Then the King of the Hoopoes came to King Solomon pleading "Please help us before we are all dead!" Solomon replied, "No longer shall gold crowns adorn your heads, but instead you shall wear a simple crest of feathers." From then on hunters no longer pursued the hoopoes, and they increased in number.

Even the Qur'an tells how "The hoopoe ... said (to King Solomon): I have just learned things that are unknown to you, and I come to you from Sheba with accurate information. I found there a woman (the Queen of Sheba) ruling over them; and she has been given of all good things, and hers is a magnificent throne."

There are many tales and superstitions associated with the hoopoe; which are enumerated in "The Hoopoe, A Study in European Folklore," a dissertation submitted by John Gotthold Kunstmann in 1938 to the University of Chicago's Faculty of the Division of the Humanities in Candidacy for the Degree of Doctor of Philosophy Department of Germanic Languages and Literatures. This is available on the Internet.



GHETTO'S THROUGH THE AGES

A ghetto was originally the street or quarter of a city in which the Jews were compelled to live, and which was closed every evening by gates. The term is now applied to that part of any city or locality chiefly or entirely inhabited by Jews. "Ghetto" is probably of Italian origin, although no Italian dictionary gives any clue to its origin. In documents dating back to 1090 the streets in Venice and Salerno assigned to the Jews are called "Judaca" or "Judacaria." Hence it is assumed that "Judaicam" became the Italian "Giudeica," and was then corrupted into "ghetto." Other scholars derive the word from "gietto," the cannon-foundry at Venice near which the first Jews' quarter was situated. There were ghettos in Italy, Bohemia, Moravia, Austria, Hungary, Germany, Poland, and Turkey.

Although the ghettos owed their origin primarily to the intolerance and tyranny of the citizens, yet the Jews themselves must have found it undesirable to live scattered among a hostile population, and must have regarded the ghetto as a place of refuge. Lippmann Heller, rabbi of the community of Vienna, claims credit for having been instrumental in organizing the ghetto of that city; it existed, however, only from 1625 to 1670. The Jews of that time found it in many cases impossible to live together with the Christians. Not only were they in constant fear of being derided and insulted, injured in property, health, and honor, and even of being murdered, but they were in continual danger of being falsely accused of crime and condemned. Another reason assigned for the origin of the ghettos is that the Jews in their pride would not mix with their non-Jewish fellow citizens, and in support of this is cited the following inscription, said to have existed on a ghetto gate in Padua in the sixteenth century: "The people, the inheritors of the kingdom of heaven, shall have no communion with the disinherited." It is more likely, however, that this sentence, if it really was affixed to the gate of the ghetto of Padua, was placed there by the Christians, who applied the term "disinherited" to the Jews, at that time the pariahs of society.

The gates of the ghettos were closed at night—from the outside in those localities where the object was to confine the Jews, and from the inside where the gates served chiefly as protection against attack. During the Middle Ages, and later in some localities, the Jews were strictly forbidden to leave the ghetto not only after sunset, but also on Sundays and on the Christian holy days. In some localities where the ghetto did

not afford room enough a certain place outside the ghetto was assigned to the Jews for mercantile purposes, as, for instance, the Jewish "Tändelmarkt" at Prague. Seclusion from the outer world developed a life apart within the ghetto, and close communion among the members was in a certain way a power for good, fostering not only the religious life, but especially morality. Constantly within sight of his neighbor, each person was obliged to keep strict watch over himself.

The Bohemian chronicles of the sixteenth century designate the ghetto of Prague as a "rose-garden," and add that when the gates of the ghetto were closed at night there was not one woman inside whose reputation was in the least tarnished. Social life, also, was developed along peculiarly Jewish lines. The women, who could not appear beyond the ghetto limits dressed in their finery without exciting the envy and ill-will of the populace, made Sabbaths and feast-days, and weddings, betrothals, and other family festivals, occasions for arraying themselves as proudly as their means would allow. At Purim the large ghetto of Prague was crowded with hundreds of girls in festive garb, who were entertained in whatever house they entered. At weddings and banquets professional jesters—called "Schalksnarren" in Germany, furnished entertainment for the company.

At the end of the seventeenth century theatrical representations were given in the ghetto of Frankfort-on-the-Main in the house "zur weissen Kanne" (or "zur silbernen Kanne"); the "Comedy of the Sale of Joseph," in which, according to trustworthy witnesses, "fire, heaven, thunder, and all sorts of curious things could be seen," was especially popular. Even a "Pickel-Hering" (clown) occasionally appeared there, in a ridiculous motley garment. Extravagance in dress was carried so far in some ghettos that the rabbis preached against it from the pulpits, and the elders of the communities were obliged to restrict such luxury. Their decrees, called "takkanot," contained specific regulations in regard to the mode of dressing, determining the ornaments the women might wear respectively on Sabbaths, festivals, week-days, weddings, and other occasions, and also the materials for garments to be worn on feast-days and week-days. Similarly, regulations were issued regarding the number of persons to be invited to a banquet, and even the number of courses to be served. Those failing to observe these rules were punished by fines and sometimes imprisonment.

Foreign Jews were treated most hospitably in the ghettos, especially in the centers of learning, where the yeshibot attracted pupils from a great distance. The wealthy students ("bahurim") formed clubs for the support of their indigent fellow students. The men of the ghetto wore a special

dress on the Sabbath, in conformity with the rabbinical rule that the Sabbath should be kept distinct in every way, even in the matter of dress. The piety of the ghetto was shown in the frequent services in the synagogue. The "Schulklopper" called the people to morning and evening services. In consequence of the seclusion within the ghetto, the Jewish dialect, a mixture of the vernacular with Hebrew, was kept alive. The ghettos were situated in the most unwholesome parts of the cities, generally near a river, where they were liable to be flooded.

It is a noteworthy fact that the ghettos were frequently devastated by conflagrations. This was due to the crowded conditions that prevailed and to the narrow streets where fire was subdued only with difficulty; Jews, being left to their own resources, often closed the gates of the ghetto on the outbreak of a fire, lest the mob coming in from outside might take advantage of the general confusion to plunder. The most noteworthy affair of this kind was the pillaging of the ghetto of Frankfort-on-the-Main

On Jan. 14, 1711, a fire, the largest conflagration ever known in Germany, destroyed within twenty-four hours the entire ghetto of Frankfort-on-the-Main. Thirty-six scrolls of the Torah that had been placed for safety in a cellar were destroyed in the fire. A medal to commemorate the tragedy is illustrated.

Blind to the interests of the city, the magistrate put great difficulties in the way of the emperor, who was anxious to rebuild the ghetto, and also created obstacles for Samson Werthelmer, the court factor of Austria, who desired to rebuild the two houses he had owned in the ghetto.

In the years leading to World War II, the German Nazi party revived the ghetto for Jewish inhabitants. Ghetto's were established in every conquered country cities that contained substantial Jewish population. However these ghettos served as merely holding pens for Jews to live in before being exterminated in concentration camps,



Fire in the Frankfurt Judengasse, 1711.

Medal: Silver, diam. $1\frac{1}{16}$ ". FB 281.

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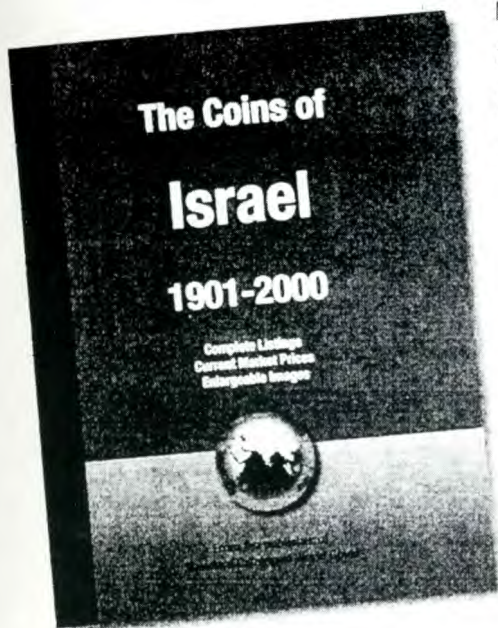
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KABBALAH

Official Medal of the State of Israel

**The Kabbalah is the source for peace of mind, joy and love,
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Understanding the vast and challenging concepts of the Kabbalah is not easy, nor has it been easy to represent these on a medal. Only in the 12th to 13th centuries in Spain and Provence, Kabbalists began to explain the wisdom of the Kabbalah to the people at large, through the Book of the *Zohar* (Brightness) associated with Rabbi Shimon Bar Yochai, the 2nd century *Tanna*, teacher of the oral law.

The central concept of the Kabbalah is a system of 10 *Sefirot*, the ten attributes of G-d, through which the Deity interacts with the universe and these are represented on the medal in pad-printed color, on a tree: *Hokhmah* – Wisdom, *Binah* – Intelligence, *Hesed* – Love, *Gevurah* – Power, *Tiferet* – Beauty, *Nezah* – Endurance, *Hod* – Majesty, *Yesod* – Foundation, *Malkhut* – Sovereignty, and above all of them, "*Keter*", the Supreme Crown.

The 10 pomegranates on the other side allude to the 10 *Sefirot* and the work of Rabbi Moshe Cordovero (1522-1570), entitled *The Pomegranate Orchard*, which explains the Kabbalistic concepts.



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